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EXPLORING FACTORS THE CHILDREN'S MEANING IN PARENTS' PERSPECTIVE: FOCUSING ON EDUCATION, FAMILY STATUS, ORIGINAL COUNTRY, RESIDANCE, AND BELIEF SYSTEM

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ABSTRACT: There are different perceptions about the meaning of children in each person. The different is caused by various factors of the parents. Different definition about the child also has an impact on the treatment of parents towards their children. This research aims to explore the factors in defining children by parents, mainly on demographic factors and beliefs on Islam in Asean area. This study involved 94 participants consisting of citizens of Indonesia and Thailand. The data instrument was open ended questionnaire. Data analysis in this study used descriptive analysis in the form of crosstabulation to explore the definition of a child based on demographic point of view and belief system (the system of beliefs that is owned by the parent on religion). The results show that there was a universal definition of child from different backgrounds including: education, belief system, original country, status in family, and home, namely a child is the mandate (amanah) from Allah SWT. However, the research also shows the unique and various definition of the children which is seen from each factor.

KEYWORDS: child definition, education, original country, status in the family, home, and belief system.

INTRODUCTION

Becoming a parent is one of the stages that must be passed by couples who have children (Lestari, 2012). The process of becoming parent is inseparable from the parenting activities or the so-called parenting patterns. There are various forms of parenting patterns applied to children, from authoritarian, authoritative, permissive, and democratic. The process of parenting is different between one parents and other parents, from one region to the others, and from one state with other countries. This is inseparable from the understanding of the child in accordance with the cultural context

According to Matsumoto & Juang (2008, in Setiadi, 2012), cultural factors (biological, social and ecological) will influence viewpoints (worldview), values, and behaviors of a person, so it is possible to affect a parent perception towards the meaning of the child. As Santrock (2007) suggests that the current view of the West (North America and Europe) of the child stated that childhood is a unique period and alive with positive dimension. This view laid the essential foundations for the adult years.

Hurlock (2010) argues that there are various designations for children who are in early childhood from some points of view. The difference reflects the definition based on the child's characteristics. Parents call the early

childhood with the age of difficulty or the hard period, educators call it as preschool age, while psychologists prefer to call it as the age of exploring, group age, and imitating age.

The results of research conducted by Affandi & Habibah (2016) stated that according Qur'an, meaning child has positive and negative dimension. Due to the definition of the child regarding the nature of perspective and the perspective of cultural context in which there are a variety of factors ranging from education, belief, art, morals and habits (Berry, Segall, Dasen & Portinga, 2002), then those factors may affect the parents in the child interpretation.

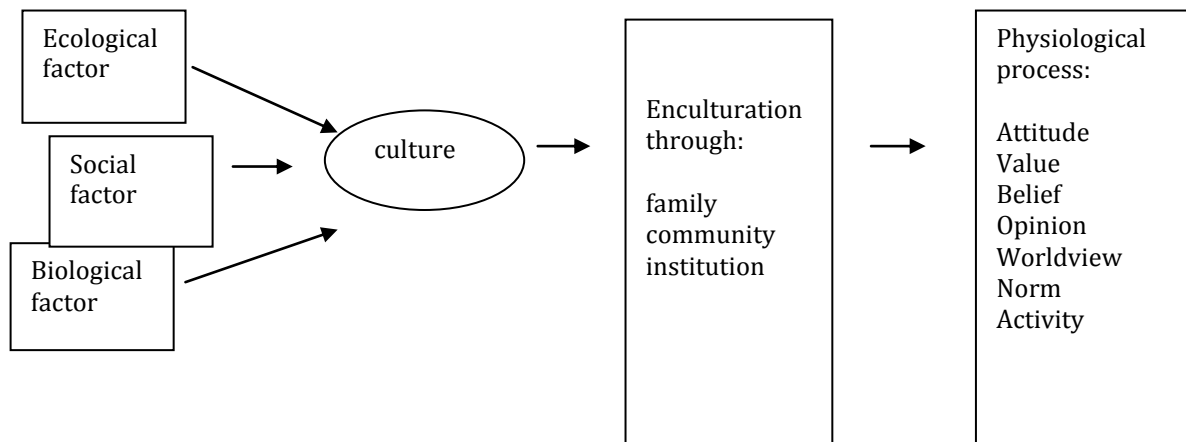
Watson in Santrock (2007) states that the child can be directed into any desired community. Watson also observes the environmental contributes to a child's behavior. Parents is the closest relation, and the perception towards the meaning of children affected by attributes or background including culture of the parents.

Considering the theoretical framework about the parents' interpretation towards the meaning of children, the researchers are interested in examining the background of the parents in depth understanding that highlight on these several aspects: education, belief system, original country, status in the family as well as home.

THEORETICAL REVIEW

The influence of culture toward behaviour

According to (Juang and Matsumoto, 2008 in Setiadi, 2012) culture is a phenomenon that is studied because when a child was born, he or she has not got to know the culture yet. In line with the child's development, he or she learn about the behavior that is appropriate and inappropriate in the culture and take or reject various cultural values that affect him or her. The image of culture affecting behavior is described in the following chart:



The chart above shows that the culture is adaptive response towards the three factors, namely the ecological, social, and biological factors. The combination of these three factors form the culture at the level of macro-social. Since the birth of the individual begins to learn and adopt ways and social behavior that exists in culture through a process called enculturation. The process of enculturation is gradually shaping individual psychological traits, including how the individual perceives the world, thinking about the things that underlie his actions or the actions of others, have and express emotions, as well as how to interact with others. Enculturation is the process of socialization that is also the process by which individuals learn and internalize the rules and patterns that exist in the community where he resides. The agents of socialization and enculturation are other people, institutions and organizations that ensure socialization and enculturation in

children. According to Matsumoto and Juang (2008, in Setiadi, 2012) the whole system above is dynamic and interconnected.

The Context of Contextualism

The individual and the context/environment condition can not be separated, it consists of the individual and the environment or context. One has no meaning if without the others, individual behavior can only be understood in the context of that behavior occurs, and the context does not have a relationship if there is not related to individuals. A smile can be indicated as individual happiness if the social context reveals that other people smile at him. On the other hand, a person's smile can indicate hostility if the social context reveals that someone in a state of dying or begging for help (Cicirelli, 1994).

THE CONTEXT OF MULTILEVEL

The context consists of plenty of variable level organized according to individual activity (Riegel, 1976, in Cicirelli, 1994). The individual is part of the overall contexts that can be different depend on the way of variable identification. A conceptual view of a context include these following variables: biological, psychological, individual, physical, and sociocultural. Biological and psychological variables are inside the individual, while the physical and sociocultural variables are in the environment. To understand individual behavior and its development must consider the trade-off at the level inside individual, outside individual (environment), also between individual and environment (Cicirelli, 1994).

Mutual Causality

The notion of causality is reciprocal. Individuals-the context of multilevel is dynamic system, there is a reciprocal interaction in each level of the variable, the variable level, between and among individuals and different levels of the variable. Mutual causality is important in contextualism, create a dynamic system, with interdependent, organized, interactions between components that continuously cause constantly change (Cicirelli, 1994).

Implications for individual differences within the context of the family

Individual develops social interaction with others. In the quasi contextualism, individual and family is part of the same context. They are all individuals who mutually affect each other in mutual behavior. In terms of the development of the individual simply focus on human beings as individuals among family members. Individuals are embedded in a context of multilevel, with immediacy and important factor into the family. In the context of the family, process of interaction between family members can be known. Family members can interact in different ways with each other and are subject to change, the relationship between the different members of the family can influence each other (Cicirelli, 1994).

The Definition of Child in Qur'an

From the results of a document study, it showed that in the Qur'an there are 5 (five) verses that show the meaning of child (a child's existence) (Affandi & Habibah, 2016), among others, are found in: the child as the world jewelry (Zuyyinah) contained in the Quran surat Ali Imron verse 14 and surat Al-Kahf verse 46:

Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).

Child as a mandate from Allah SWT (the mandate) should be educated there is in An Nisa ' verse 9:

" Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)." (An-Nisa:9)

Child as a **Qurrota 'Ayun** contained in Al Furqon verse 74:

" And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous" (Al Furqon : 74)

Child as a gift from Allah SWT (Nafilah) contained in surat Al-Anbia (21) paragraph to 72

"And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them)." (Al-Anbia : 72)

Child as trials (Slander) is found in Al-Anfal verse 28 and At-Taghobun verse 15, which:

"And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward." (Al-Anfal: 28)

"O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful." (At-Taghobun: 15)

Children as enemies (' aduwwun) contained in At-Taghobun verse 14:

O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful. (At Taghobun -14)

METHOD

Partisipants

The subject of this research were 94 people consisting of 71 citizens of Indonesia and Thailand nationals 23. Specifically there were 28 men (husbands) and 66 women (wives) with age range between 25-50 years. The education level: Master or Doctoral degree (8 persons), Bachelor degree 1 (40 people), Diploma (5 persons), senior high school (34 people), junior high school (3 people), elementary school (2 people) with regard to the characteristics of the subject of the research, namely already married, had children and the religion is Islam.

Procedures and Measurements

This study uses empirical studies in the form of a quantitative descriptive method for exploring meaning of child from various factors that focusses on family status, place of residence, education, belief system and country of origin. The data were analyzed in more detail based on the above factors. The measurements used in this research in the form of open ended questionnaire developed by Affandi & Habibah (2016) with the question "How would you describe a child (meaning child)?" as well as general information that belief system scale (the conviction against his religion).

Data Analysis

The analysis used in this study was a descriptive analysis of the cross-tabulations (cross tabulation). The descriptive statistics analysis was carried out after the discovery of the more common classification of

content analysis by Affandi & Habibah (2016) to figure out the percentage as well as the dissemination of data from the subject on each factor.

RESULTS

The Children's Descriptive Factor

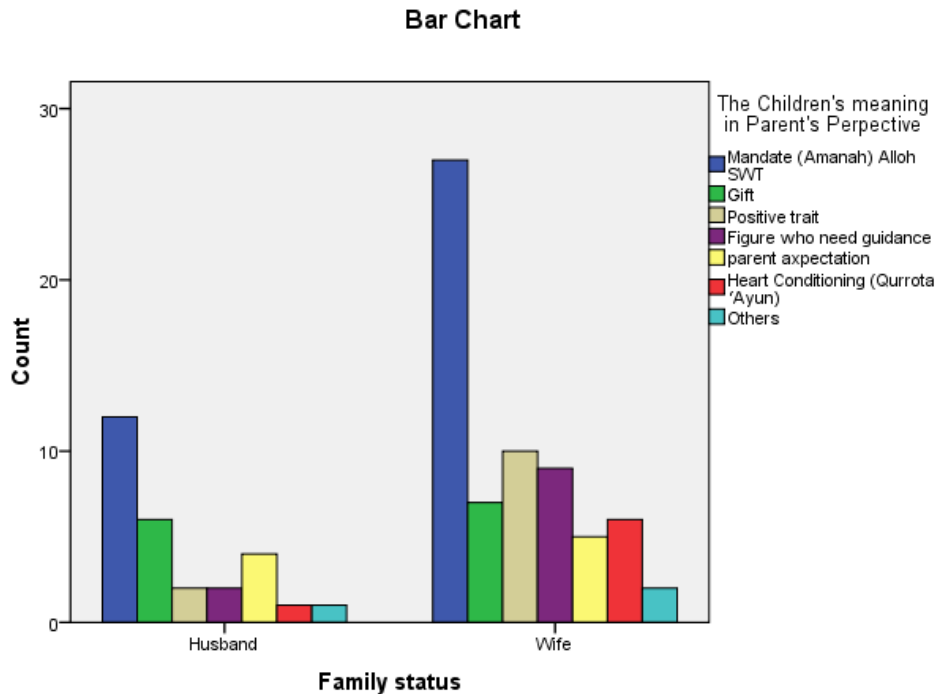
Table. 1 Conclusion

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Status in family * meaning of child in parents' perspective	94	100.0%	0	.0%	94	100.0%
Home * meaning of child in parents' perspective	92	97.9%	2	2.1%	94	100.0%
Education background * meaning of child in parents' perspective	92	97.9%	2	2.1%	94	100.0%
Belief System * meaning of child in parents' perspective	93	98.9%	1	1.1%	94	100.0%
Original country * meaning of child in parents' perspective	94	100.0%	0	.0%	94	100.0%

The Exploration of Factors Within the Family Status of A Child's Perspective on the Meaning of Parental

Table 2 The Result of Crosstabulation of status in family

	Defining Child								Total
		Mandate	Gift	Positive trait	Figure who need guidance	Parent expectation	Heart Conditioning	Others	
Family Status	Husband	12 (42.9%)	6 (21.4%)	2 (7.1%)	2 (7.1%)	4 (14.3%)	1 (3.6%)	1 (3.6%)	28 (100%)
	Wife	27 (40.9%)	7 (10.6%)	10 (15.2%)	9 (13.6%)	5 (7.6%)	6 (9.1%)	2 (3.0%)	66 (100%)
Total (%)		39 (41.5%)	13 (13.8%)	12 (12.8%)	11 (11.7%)	9 (9.6%)	7 (7.4%)	3 (3.2%)	94 (100%)

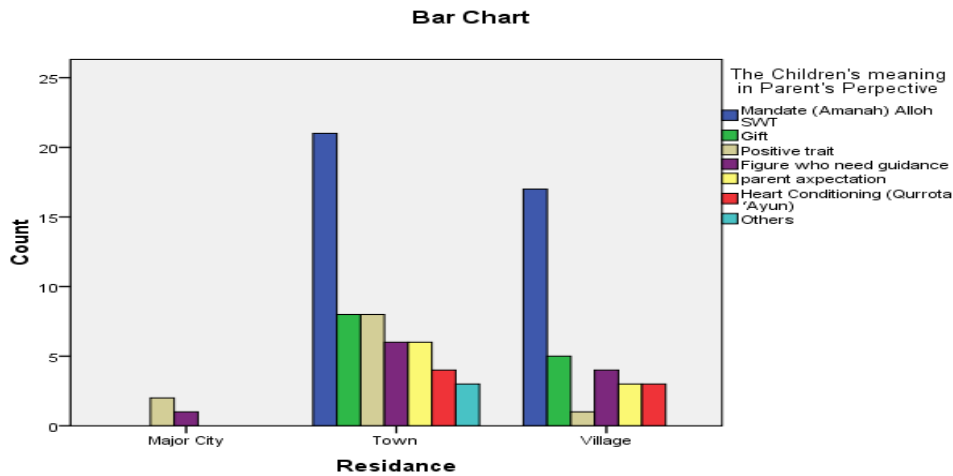


The results show that at the husband's definition of the child, the highest is the mandate from Allah SWT (42.9% or 12 people), then followed by the gift from Allah SWT (21.4% or 6 people). The child is hope of parents was about to 14.3% (4 people), the nature of positive and figure that need guidance reached 7.1% (each 2 persons) , heart conditioning and others each got 3.6% (1 person). While wife interpret son as a mandate from Allah SWT showed the highest percentage that is 40.9% (27 people), followed by the definition of the child as a positive trait (15.2% or 10 people), then the child is meant as a figure who requires guidance reached 13.6% (9 people), a child as a gift from Allah SWT got 10.6% (7 persons), and heart conditioning got 9.1% (6 people), parent hopewas a bout 7.6% (5 persons), and others 3% (2 people).

Exploratory factor of residence on the meaning of the child the parent's perspective

Table. 3 The Result of crosstabulation in Home(Residence)

		Defining Child							Total
		Mandate	Gift	Positive Trait	Figure Who need guidance	Parent expectati on	Heart conditio ning	Others	
Home	Major City	0 (0%)	0 (0%)	2 (66.7%)	1 (33.3%)	0 (0%)	0 (0%)	0 (0%)	3 (100%)
	Town	21 (37.5%)	8 (14.3%)	8 (14.3%)	6 (10.7%)	6 (10.7%)	4 (7.1%)	3 (5.4%)	56 (100%)
	Village	17 (51.5%)	5 (15.2%)	1 (3.0%)	4 (12.1%)	3 (9.1%)	3 (9.1%)	0 (0%)	33 (100%)
Total (%)		38 (41.3%)	13 (14.1%)	11 (12.0%)	11 (12.0%)	9 (9.8%)	7 (7.6%)	3 (3.3%)	92 (100%)

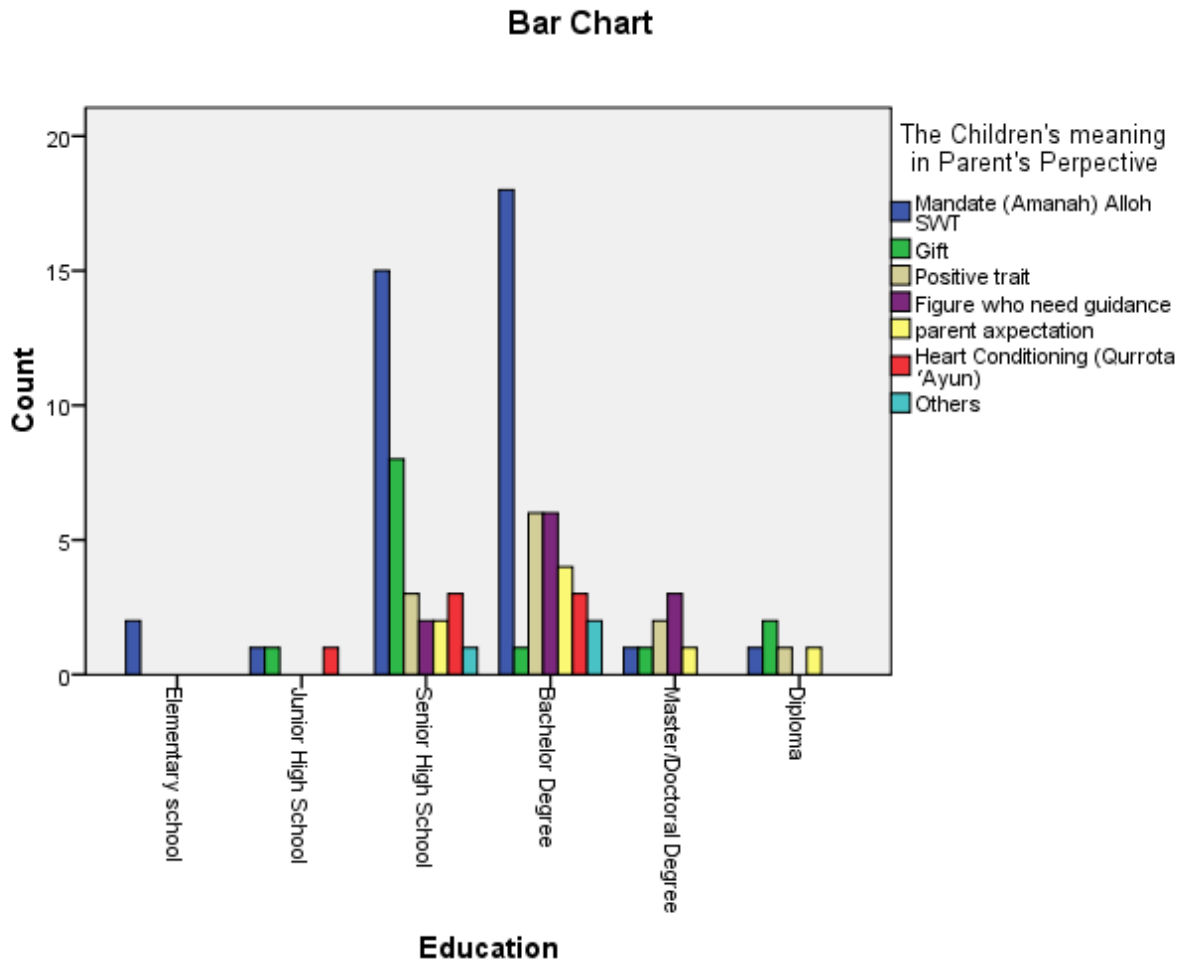


From the point of view of shelter differentiated into villages, towns, major cities, it shows that people who live in the village gives the most dominant is the definition of the child as a mandate from Allah SWT 32.0% (16 people), then the child is meant as a gift from Allah SWT got 15.2% (5 persons), the figure who need guidance was about 12.1% (4 people), the hope of the parents and air heart respectively reached 9.1% (3 people). For the subjects live in town, the the most dominant definition of the child is the mandate from Allah SWT 37.5% (21 people), followed by the definition of the child as a gift from Allah SWT and have positive traits of each of 14.3% (8 people), children as the hope of the parents and the figure who need guidance, the respective got 10.7% (6 persons), heart conditioning was about 7.1% (4 people) and others 3.4% (3 people). While the subject of living in large cities tend to interpret that child has positive traits (66.7% or 2 people) and the figure who need guidance (33.3% or 1 person).

Exploring educational factors on the meaning of the child in parent's perspective

Table. 4 The Result of Crosstabulation in Education Background

		Defining Child							Total
		Mandate	gift	Positive Trait	Figure Who need guidance	Parent expectati on	Heart conditio ning	Others	
Educatio Background	Elementary school	2 (100%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Junior School	High 1 (33.3%)	1 (33.3%)	0 (0%)	0 (0%)	0 (0%)	1 (33.3%)	0 (0%)	3 (100%)
	Senior School	High 15 (44.1%)	8 (23.5%)	3 (8.8%)	2 (5.9%)	2 (5.9%)	3 (8.8%)	1 (2.9%)	34 (100%)
	Bachelor Degree	18 (45%)	1 (2.5%)	6 (15%)	6 (15%)	4 (10%)	3 (7.5%)	2 (5%)	40 (100%)
	Master/Doctoral Degree	1 (12.5%)	1 (12.5%)	2 (25%)	3 (37.5%)	1 (12.5%)	0 (0%)	0 (0%)	8 (100%)
	Diploma	1 (20%)	2 (40%)	1 (20%)	0 (0%)	1 (20%)	0 (0%)	0 (0%)	5 (100%)
Total (%)		38 (41.3%)	13 (14.1%)	12 (13%)	11 (12%)	8 (8.7%)	7 (7.6%)	3 (3.3%)	92 (100%)



The analysis using the crosstabulation explains that the parents' education have difference in the definition of the child. The dissemination of the subject with primary level education interpret a child as a mandate from Allah SWT (100% or 2 people). On the subject of education level junior high school interpret a child is divided into 3 definition that has the same percentage of 33.3%: children as a mandate from Allah SWT, the child as a gift from Allah SWT and the son as heart conditioning. On the last level of education is senior high school, they defines the child as a child as a mandate from Allah SWT 44.1% (15 people), a child as a gift from Allah SWT 23.5% (8 people), then the child as heart conditioning and possess positive traits achieved 8.8% (3 people), as the figure who need guidance and the hope of the parents each have percentage of 5.9% (3 people) and belongs to the other reached 1.8% (1 person). On the last level of Education (Diploma), it shows the definition of the child was the most widely as a gift from Allah SWT (40% or 2 persons), children as a mandate from Allah SWT (20% or 1 person), the child was described as positive traits (20% or 1 person), and children as parent expectations was about 20% (1 person). The definition of a child on the subject with Bachelor Degree interpret the child as a mandate from Allah SWT has the highest percentage (45% or 18 people), further describing a child as someone who has a positive nature and need the guidance (each got 15% or 6 persons), children as the parent hopeselected by 4 people (10%), child as air heart conditioning achieved (7.5% or 3 people), and the othersgot 5% (2 people). To the last level (Master Degree/Doctoral Degree) interpret the

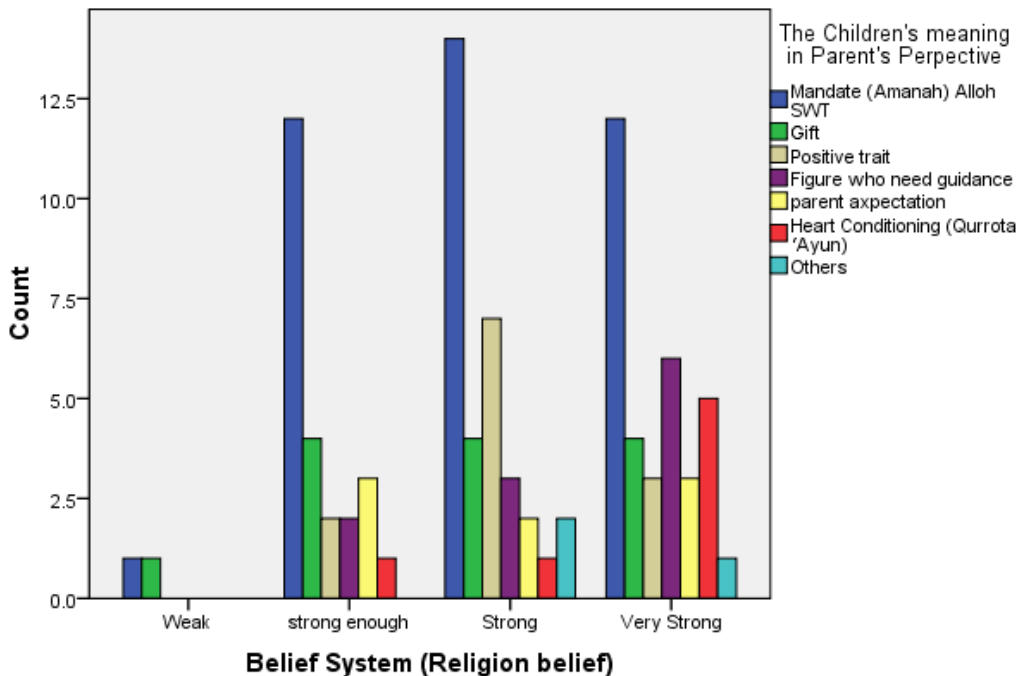
subject as figure who need the guidance (37.5% or 3 people), then the child has positive traits achieved 25% (2 people), and then the child as a mandate from Allah SWT, grace from Allah SWT as well as the expectations of parents respectively obtained 12.5% (1 person).

Exploratory factor belief system on the meaning of the child in the parent's perspective

Table. 5 The Result of Crosstabulation in Belief System

		Defining Child							Total
		Mandate	Gift	Positive Trait	Figure Who need guidance	Parent expectation	Heart condition ing	Others	
Belief System	weak	1 (50%)	1 (50%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (100%)
	Strong enough	12 (50%)	4 (16.7%)	2 (8.3%)	2 (8.3%)	3 (12.5%)	1 (4.2%)	0 (0%)	24 (100%)
	strong	14 (42.4%)	4 (12.1%)	7 (21.2%)	3 (9.1%)	2 (6.1%)	1 (3.0%)	2 (6.1%)	33 (100%)
	Very strong	12 (35%)	4 (11.8%)	3 (8.8%)	6 (17.6%)	3 (8.8%)	5 (14.7%)	1 (2.9%)	34 (100%)
Total (%)		39 (41.9%)	13 (14%)	12 (12.9%)	11 (11.8%)	8 (8.6%)	7 (7.5%)	3 (3.2%)	93 (100%)

Bar Chart

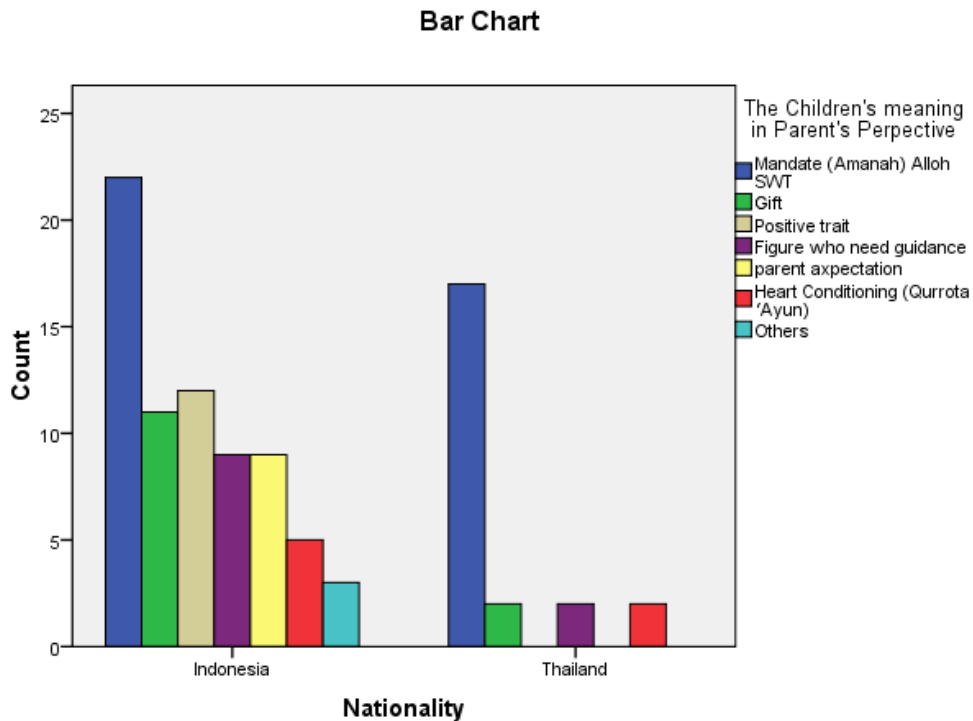


The results of the exploration of the definition of the child is based on the belief system (someone's beliefs towards his religion) shows that on a subject that has a very strong level mostly interpret a child as a mandate from Allah SWT (35% or 12 people), then the second highest percentage described the child as someone who needs the guidance (10.9% or 6 people), as heart conditioning (14.7% or 5 persons) Next, the child as a gift from Allah SWT obtained 11.8% (4 people), children as parent expectation and as a positive figure each got 8.8% (3 people), and others 1.8% (1 person). For the subject who have strong belief described the child as a mandate from Allah SWT is the dominant meaning (42.4% or 14 people), the child is meant to have the positive nature (21.2% or 8 people), a child as a gift from Allah SWT obtained 12.1% (4 persons), a figure who needs the guidance (9.1% or 3 people), parent expectations (6.1% or 2 people), children as heart conditioning (3% or 1 person) and others (6.1% or 2 people). On the subject with fairly strong level, they described a child as a mandate from Allah SWT as the best meaning (50 or 12 people), gift from Allah SWT is the definition of the population (16.7 or 4 people), children as parent expectations as much as (12.5% (3 people), the nature of positive and figure that need guidance (each got 8.3% or 2 people) as well as air heart conditioning (4.2% or 1 person). For the subject which describes itself has a weak level, they interpreted the child as a mandate from Allah SWT and grace from Allah SWT respectively (50% or 1 person).

Exploring original country factor on the meaning of the child in the parent's perspective

Table 6. Results of cross tabulation analysis of the state of origin with the meaning of the child's perspective parents

		Defining Child							
		Mandate	Gift	Positive Trait	Figure Who need guidance	Parent expectation	Heart conditioning	Others	Total
Ordinary State	Indonesia	22 (31%)	11 (15.5%)	12 (16.9%)	9 (12.7%)	9 (12.7%)	5 (7%)	3 (4.2%)	71 (100%)
	Thailand	17 (73%)	2 (8.7%)	0 (0%)	2 (8.7%)	0 (0%)	2 (8.7%)	0 (0%)	23 (100%)
Total (%)		39 (41.5%)	13 (13.8%)	12 (12.8%)	11 (11.7%)	9 (9.6%)	7 (7.4%)	3 (3.2%)	94 (100%)



Based on the original country, the definition of between Indonesia and Thailand shows there are some differences and similarities, for the definition of the child as a mandate from Allah SWT is dominant on the subject from both countries, in Indonesia there were 31% (22 people) and in Thailand 73% (17 people) selected it. In further detail for the subject of Indonesia, the definition of the child has positive properties has the second highest percentage (6.9% or 12 people), a child as a gift from Allah SWT achieved 15.5% (11 persons), the figure who need guidance and is the hope of the parents got 12.7% (9 people) as well as heart conditioning 7% (5 people) and others achieved 4.2% (3 people). For the the definition of the child from Thailand people, in addition to a child as the mandate of the parent, he or she is a gift from Allah SWT, the figure who need guidance as well as heart condition that has the same percentage (8.7% or 2 people).

DISCUSSION

The percentage that appears from the results of the analysis illustrates that there is a difference in the definition of the child between husband and wife. The dominant definition from the husband's perspective is the child is the mandate from Allah SWT, the child is a gift from Allah SWT, and the child is the parents hope. While the in the wife's perspective, a child is a mandate from Allah SWT, has a positive traits, the figure who need guidance.

In addition, the most dominant child definition between the subject of the village and town is the mandate from Allah SWT, but for the subject who lives in big cities consider more that children have positive traits. In more detail, the next two highest percentage after a mandate from Allah SWT is a gift from Allah SWT, then figure that need guidance. For the subject who lives in the city, the definition of the child is the child as a gift from Allah SWT followed by as someone who has a positive nature. While the subject who lives in town, consider a child is a figure who need guidance.

Next, between the subject with education background of elementary school consider a child as the mandate from God, while from the subject of the junior high school level of education provide the same percentage on the three meaning: the child as a mandate from Allah SWT, the child as a gift from Allah SWT, and the child as heart conditioning. On the level of senior high school education, the most highest percentage of the child definition is a child as a mandate from Allah SWT. Next is the child as heart conditioning, followed by someone who has positive traits, need guidance, hope of parents. On the education of Diploma, the highest percentage is on the child as a gift of God. The next percentage are as the mandate from God, as figure with positive traits, and as expectation of parents.

The definition of a child on the subject with Bachelor Degree dominantly interpret the child as a mandate from Allah SWT followed by someone who has positive traits and need guidance, children as parent expectations, and as the heart conditioning. To the last level (Master Degree and Doctoral Degree), they interpret that a child is someone who need guidance and further interpret the children have a positive nature, a child as a mandate from Allah SWT, grace from Allah SWT and expectations of parents.

From the results of the analysis above, it illustrates that from a variety of factors explored from subject background i.e. family status, original country, education, and belief system indicates that the highest percentage of children definition laid on the child as the mandate from Allah SWT. Then It is followed by the grace of Allah, someone who has positive traits, the figure who need guidance, parents' hope, heart conditioning, and others.

The mandate is later has to be accounted for in the sight of Allah. Whoever accomplishes the slightest mandate, he or she will be seen by Allah. Those who neglect the slightest mandate, he or she will be seen by Allah as well. Humans will not be able to escape from that responsibility.

In Qur'an Allah SWT said the mandate is the commandment of Allah that must be properly conducted (An-Nisaa: 58) :

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

Be aware of children as the future mandate will be is the first step towards a good and right education. Comprehending a child as the mandate is the big responsibility of the parents in educating children to achieve the expected success. Prophet Muhammad in his word states that "every child who is born in a State of *fitrah*. Then the parents make the child being Jewish, Christian, or Majus "(Al-Bukhaari and Muslim, Baqi, 2011).

In general, the subject provides an overview of the child as a mandate that is later accounted to Allah SWT related how the parents take care of their children. Perception is largely influenced by cultural factors. In this case, culture is adaptive response towards ecological, social, and biological factors. The combination of these three factors form the culture at the level of macro-social. Since the birth the individual begins to learn and adopt ways and social behavior that exists in the culture through the process of enculturation which gradually formed the individual psychological traits, including how individuals perceive the world, including in interpreting the meaning of child (Matsumoto and Juang, 2008 in Setiadi, 2012). In addition, it is also affected by the contextualism in the one's development in creating social interaction with others. In the context of the family, it can be known the process of interaction between family members. Family members can interact in different ways with each other and are subject to change, the relationship between the different members of the family can influence each other (Cicirelli, 1994). From this interaction can affect the perception of the individual in interpreting a child. In short, mandate from Allah SWT is the dominant perception among a variety of factors in interpreting a child.

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